1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29

[P. 56]

133 vicinity, and numbering about ninety warriors,
648 had been quite troublesome of late.[17]

133 On the 19th, Derby went southwest 19.84 miles, probably through Wimilchi territory, and encamped on the edge of the swamp three miles above the mouth of Kings River opposite a Nutunutu village.

[501] I was anxious to cross the river and visit it, but was informed by the Indians a large body of whom swam across to our encampment, that all the country in the vicinity was overflown, and that it would be impossible to cross even if we were to construct "balsas" of tule owing to the rapidity of the current. It was evident enough that the country was overflown.[18]

The following days, 20th to 23rd, Derby's party spent struggling through mire and crossing eight sloughs to reach the Sanjon de San José, the waterway between Tulare Lake and the southern bend of the San Joaquin River. The Tachi lived to the west of it with a few on the east side near the Nutunutu; above them toward the San Joaquin were the Apiachi.

In all these sloughs a strong current was running southwest, or from the San Joaquin river to the lake. The country over which we passed between the sloughs was miserable in the extreme, and our animals suffered terribly for want of grass. There being no wood upon the plain, except an occasional willow on the largest slough, we could make no fires...

The "Sanjon de San José" is a large deep slough about forty miles in length, connecting the water of the Taché [Tulare] lake with the San Joaquin river, with which it unites at its great southern bend. At this time it was about two hundred and forty feet in width, with an extremely slow current setting toward the river.

The whole country for forty miles in extent in a southerly direction by ten in width, between the San Joaquin river and the Taché [Tulare] lake, is during the rainy season and succeeding months until the middle of July, a vast swamp everywhere intersected by sloughs, which are deep, miry and dangerous.[19]

After getting aid Derby's party reached the bend of the San Joaquin River, country attributed to the Pitkachi, on May 24.

At the time of our arrival its [the San Joaquin River] waters were at their highest

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[17] Ibid. Although the Choinimni cannot be held entirely blameless of treachery, it seems doubtful, in the light of the Mayfields' happy experience in the same years (1850-1852), that Garner's murder and other instances of "treachery" should be ascribed to them. The Monachi neighbors are suspect.

[18] Ibid., 259.

[19] Ibid., 260-261.

226 The tribe I was with had an interesting way of catching fish on the lake shore. A weir of willow wicker work was built out at an angle from the shore for a distance of fifty or sixty yards. Then a large group of Indians would wade out beyond the weir and close the opening. This group would form a semicircle sometimes a mile long.

After the circle was completed they would close in, all splashing and yelling and driving the fish into the shallow water behind the weir. In this shallow water were two or three Indians wading about, each with one of the bottomless [sic] wicker baskets that they used up the river for catching fish in pools. When they felt a fish with their feet or saw a ripple made by a fish they would clap the basket down and catch it. It was not possible to see the fish as the shallow water soon became very muddy.[37]

Another type of weir, consisting of two long wings, was erected in shallow water. No drive was made; men waded in in the early morning and dipped up fish with hand nets (po´hač).

According to Mayfield a special raft for fishing and hunting was used by the Tachi at Tulare Lake.

● [501] This raft was constructed in a different way.... It was wide and flat and would pass over very shallow water. It was pointed at the ends, but the points were not raised as they were in the raft used on the river.

In the center of the fishing raft was a large hole. Through this hole fish were gigged much as they were from the platform on the river above.

A few feet ahead of the hole was an earthen, or mud, hearth. On this hearth a fire was kindled, and the cooking was done.

He also describes a novel method of fishing in the tular.

Tules will float on the water, and the Indians make use of their buoyancy. On the lake, and sometimes in sloughs along the river, the tules used to float about loose. The wind would drift them into great mats near the shore. The fish used to collect under these mats and we used to walk over them and spear fish from them.[38]

227 The Tachi fishing implement, as described by M.G., was a single-pointed harpoon (to´´okoi). The hooked point, about two inches long was made of a pelican wing bone which was lashed to the detachable foreshaft with sinew. The foreshaft, about one foot long, was attached to the oak handle by means of a length of tule fibre cord.

226 Fish poison (yao´ha) was made from a white

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[37] Latta, Uncle Jeff's Story, 32-33.

[38] Ibid., 30,32.

[P.21a]

Balsa Construction

● 501 The balsa, made of triangular tule, was called tule boat (pumuk o'wan). It was made in three sections, a long central bundle and two smaller, fatter, lateral ones which formed slightly raised sides. Tules cut for the purpose were laid out on the ground or on ramada tops to dry.

An average-sized balsa held comfortably six people and their traveling possessions. [516] Everyone sat cross-legged. When there was more than one passenger a man poled at each end, the two men poling on opposite sides. The pole, of willow, was called owo'wɨn ai'yai according to the Chunut, J.A., but sa'hat according to the Tachi, M.G. Paddles of wood were not used. Women never poled unless necessary. The making of balsas and poling were men's work, as was the gathering of tule roots. The Tachi in- [524] formant said children would have crude little balsas of their own or would sit astride a large bunch of bundles tules when playing in the water.

Painting

302 Painting was a favorite form of ceremonial ornamentation with people of the valley and lake region. The general word for paint was otsoi'amin. The colors were black (ka'lyan) [386] made from charcoal, red (hoi''iyu) obtained in trade from the mountains, and white (ho'sot) made from burned shell (but at another time said to be white clay). All these were pulverized in little mortars and mixed with grease for application. Several patterns were de- 302 veloped as symbolic of the wearer's totem animal (fig. 4). The pictures call for certain 825 comment. Coyote (kai'yu) had black about the mouth. Crow (ka'nkas) had black dots over the entire face. Sandhill Crane (u'lats) had white covering the entire right side of the face. Eagle (to'hɨl) had two short black lines extending diagonally outward from the eyes and, about the lower neck and shoulder plane, a band of solid white which represented the bald eagle's white neck and at the same time was thought of as Eagle's sacred talismans of eagle-down rope. "Chicken Hawk" (su'hup) had long black lines representing tears from the inner corners of the eye to the sides of the mouth: "he cried all the time because he was lonesome." Cooper's Hawk (poi'yon) had similar black "tears" and two vertical white lines on the chin. Antelope (soi'yol) had two black lines radiating widely from the eyes. Prairie Falcon (li'mɨk) had three parallel oblique stripes on each cheek, white, black, white, and tied his hair up in a special kind of "screw" on the top of the head. J.A. knew of no Bear pattern.

302 White stripes and spots were made on the body just as one wished. J.A. said a person

223 349 A floating hunting blind, described by S.G., was used by Wukchumni and Gawia on quiet waters, particularly on Woodlake. Two logs about 6 feet long were tied together about a foot from each end with willow-root withes. Horizontally along each side, just at the center, was a long rod held in place by the same bindings. Into the long slot between the rod and the side of the log to which it was fastened, were inserted the butt ends of long round tules, about 4 to 6 feet tall, previously twined together at the butts. The tops of these were drawn together forming an apex over the narrow raft. If the shelter were well made, the tule tops would be sewed together with string (čit·k) on a wooden needle, but if poorly made the tops were tied together in small bunches (see fig. 11). This [501] floating shelter was used chiefly for duck hunting with bow and arrows. It was poled about, usually by men who worked in pairs, one to pole, the other to shoot.

224 Small game.--S.G. described two traps for small animals. The first, intended for rodents, was merely one large flat rock propped above another by means of a small stick. The bottom of the stick rested on the bait -- usually a roasted acorn -- and gave way when the bait was nibbled. The second was a spring trap set up on the trails of quail, cottontail rabbits, ducks, or geese. A small supple limb was set in the earth if none grew naturally at the desired spot. To its tip was fastened a noose of string (čit·k), the cord of which was tied to a horizontal bar pegged about six inches off the ground. Any creature caught in the noose struggled sufficiently to release the horizontal bar, and animal and bowed limb flew upward.

[136] Of small animals the following were trapped: ground squirrels (po ˆhot), tree squirrels (sa ˆñsañwide ˝·t), gophers (hu ˆñhod) and chipmunk (aho ˝ˆõt).

Smoking out, with aid of the feather fire fan, was the most common method of catching ground squirrels (see Michahai-Wakaschi, Pt. II).

A flexible stick with hooked end was used for pulling rodents from their burrows or hiding places. Ground squirrels were forced out or stupefied by smoking. Entries to their burrows were plugged with grass which was fired and kept burning by drafts from a feather fire fan. As the animals attempted to escape or get air at openings they were dragged out with the hook, seized, and their necks broken. A hooked stick of this type in the University of California collections (No. 1-4036) is 49 inches long, approximately 1/4 inch in diameter (fig. 10, a).

Fishing

226 227 The fishing harpoons were 7 to 12 feet long; different lengths were used for different

[P. 143 C] Choinimni

439 barterers, with the Monachi (Wobonuch Western Mono) neighbors on Kings River above Sycamore Creek. The Yokuts considered themselves superior. 186 Unlike the Penutian-speakers of the valley, the upland Monachi were found to be [197] treacherous and thievish by the Mayfield family. However, with characteristic fairness, Mayfield said that this might be due to his family's friendliness with the Yokuts and that, had the Mayfields been placed first amongst the Monachi, these Indians probably would have been the friends and the Yokuts would have proved equally inimical.[3]

619 What is clear throughout is this: that utmost friendliness prevailed among all the 423 Yokuts tribes in contact with one another along these waterways, particularly with regard to fishing privileges. While the Choinimni felt the north bank of Kings River to be theirs, between the Wobonuch on the east and the Toihicha on the west, the Gashowu were welcome to occupy their fish camp (Map 2: Local Map D) during the spring salmon run. These neighbors remained there while the fish dried, which they then took home to store. Similarly there were the most flexible "boundaries" for seed and acorn gathering. As elsewhere along the eastern side of the San Joaquin Valley, there was an abundance of fish, game, and vegetable foods; probably for that very reason, nothing [574] was begrudged. There was much intertribal visiting during ceremonies; the Choinimni, Michahai, and Entimbich particularly combined on such occasions.

574 The Choinimni, for their part, were annual visitors in the Tulare Lake region, where they 484 were hospitably received by the Tachi. An excursion to the lake on tule balsas is described [501] by Jeff Mayfield. The visitors took with them supplies and equipment for camping. The large 574 balsas were boarded at the edge of the hills, 502 some ten miles below Sycamore Creek, where the 484 river waters were broad and placid, yet full

[text continues on p. 145]

[3] Ibid.

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
[P. 147 a] Choinimni

Both sexes wore the hair long, banged across the forehead by women, parted in the middle, and held back with eagle-down cord by men. Women tattooed their chins, and a few wore a bone through the nasal septum; both sexes had pierced ears. Men plucked beard hairs with split-twig tweezers. The hair was brushed with a soaproot brush which had curved tips on its bristles. White paint put on over red paint was used ornamentally.[8]

A hairnet served as the foundation for feather head ornaments, the usual ču and sema, but it was also used by any man who wanted his hair held compactly for practical purposes. P.D.W.'s net, made of grocery string, is now University of California Museum specimen no. 1-27001. The method of putting on the net is as described for the Central Foothill region and shown in figure 7, Part I.

MISCELLANEOUS DATA

Means of transport.---As with all Yokuts dwelling upon the lakes, sloughs, rivers, and creeks of the San Joaquin Valley, the Choinimni were expert swimmers. Infants were immersed in icy waters before they were able to walk and learned to swim from that time. A swimmer in the San Joaquin used "a long overhand stroke."[9]

The Choinimni at Sycamore Creek made small tule rafts for use on the river near their village; these carried one or two persons.

The large barges of tule, made for the journey to Tulare Lake, were constructed in sloughs about ten miles downriver from Sycamore Creek. These were 50 feet long, of three long separate bundles bound with willow withes; the two outer ones were raised slightly as a sort of bulwark above the level of the center bundle. Each end of the boat was pulled up 2 to 3 feet higher than the deck. Along the center was piled all the equipment, which "included mortars and pestles, baskets of acorns, acorn bread, seeds, meat, skins for bedding and many other things." Eight to ten persons, usually of one or two families, sat along the sides while four men stood and poled, though this was mainly for guidance as the river current carried the craft. The return trip was made toward summer while the river was still high enough so the boats could be poled upstream to the original point of departure. From there the dunnage was carried afoot up to the village at Sycamore Creek.[10]

According to Jeff Mayfield, the carrying net of milkweed twine was used to support the conical burden basket on the back, though it is implied that this was done only with an excessively heavy load, such as acorns. Occasion-

[8] Ibid., 16, 17, 23, 26, 27, 38, 39, 40-42.

[9] Ibid., 29, 12.

[10] Ibid., 29-31, 37.

227 Large fish, such as salmon, were speared with a two-pronged harpoon. The whole instrument was called piče´kamni, the handle, ti´m:s, the hooks or detachable points, mike´, and the strings, hilu´s. Speared fish were: e´p:s [262] (lake trout), poi´yom (whale [sic], pike?), and gai´h:t (salmon).

482 The carrying basket (a´ñaš) was "used by every woman"; it was carried by means of a tumpline (wi-č:´n).

The carrying net (wa´lak) was made and used by men only.

252 Women pounded acorns (pai´y:n) at bedrock 412 mortars (tin:l), using a large pestle (če'; pa´lui, Gashowu). Acorn mush was called ki´n:m (ti´p:n, Gashowu).

MISCELLANEOUS DATA

276 Tobacco.---Tobacco (pa´'om) grew plentifully in Dumna and adjacent foothill territory, according to B.W. About April it would be well grown and turning yellow; then old people, men or women, went out to pick it. They pulverized the dried leaves, added water, and formed the paste into a biscuitlike pat called šo´gən. When dried this tobacco was smoked (pa´mon, to smoke) in little pipes (su´ktao, pipe of elderwood [su´kut]; si´k:lao, pipe of cane [sik:l]). B.W. has seen stone pipes, but never any of clay.

[787] At night before going to bed, men or women who wanted good health or were seeking supernatural dreams would cause vomiting by eating tobacco and lime. The cake tobacco was pounded up in a special small mortar (koi´w:š) with burned shells (ok), water added, and the mixture eaten or drunk in very small quantity.

Blankets and clothing.---The rabbitskin 281 blanket (xeu´či; cex:´na, Gashowu), made of the skins cut in strips and rolled, was made by women. B.W. could give no intelligible description of its manufacture. (Mexican or American blanket was called subo´n.) Women also "made clothes of deerskin."

481 Ferrying.---Everyone was a good swimmer, ●501 but children, sick persons, and goods sometimes had to be taken across the San Joaquin 285 River, which is swift and deep. For this pur- 484 pose there were large flat-bottomed baskets called te´w:č (taskai´, Gashowu). These were tightly coiled, but were not waterproofed. Infants and goods were placed in these and pushed [758] ahead with one hand by one or two swimmers. A sick person would be laid on a raft of two or three logs; these too were used for goods, but baskets were preferred. Rafts also were pushed by swimmers; the river was too deep for poling.[39]

[39] The Mayfield family were assisted across the San Joaquin River by a group of friendly bathers who, if not Dumna, at least were their close neighbors (Latta, op. cit., 11-12).

535 monies took place indoors, save the inception of a pleasure dance and a doctor's debut (see below). If a rain spoiled an outdoor dance, the [742] dance would, if possible, be moved into a large dwelling. But this was only if it was purely for entertainment. No ritual was ever held indoors.

MISCELLANEOUS DATA

323 Pottery.---E.M. said pottery was "used by
184 people long ago." She had never seen but one pot. This was owned by an old man (Old Dick) near Auberry, who told her what it was. Auberry [439] is within range of the Western Mono groups who may have been the source of Old Dick's piece. No one of the Kechayi used pottery, much less made it, in E.M.'s time.

276 Tobacco.---There was no cultivation of tobacco (po''om), but its growth was watched; it grew best on burned ground. When beginning [887] to turn yellow, about May, it was gathered by old people. The leaves were washed, tied in bundles, and allowed to sour, then dried and pounded. The leaves and stems of "a plant with berries" (kai'a'sni) were added and pounded with the tobacco. The resulting powder was moistened, shaped into round cakes, and dried. In this condition it was called šo'gən. The [184] fine tobacco, pulči'na, was not made by the Kechayi or Gashowu. E.M. knew what it was but thought "only Choinimni doctors" used it.

The drinking of a tobacco and lime mixture [787] was customary among people wanting to induce supernatural dreams, or those who sought good health "by keeping their stomach clean." The tobacco and burned shells of freshwater oysters (ke'wi) obtained from the river were pounded together in a small mortar, moistened, and licked off the pestle.

501 Ferrying.---Men and women were equally good
481 swimmers and usually crossed the San Joaquin River (or other water) by swimming. Babies or possessions were put in a large flat-bottomed coiled basket (ta'okač) made for ferrying. A swimmer pushed this ahead of him with his left hand, while he used his right arm, elbow horizontal and forearm swinging downward in an arc, to propel himself. The feet were kicked behind, but there was no splashing. In the same way a man might hold a baby or small child on [758] his left shoulder. One or two swimmers would push a log ahead of them on which a sick or infirm person would ride astride. A two-log raft was made for an invalid or corpse. E.M. [186] added with pride that the Kechayi were all good swimmers, whereas the Chukchansi were poor swimmers.

516 Posture.---Posture was not observed, as at this small reservation all people sat on chairs. [209] E.M., however, frequently pointed with her lips, with a slight raise of the head as she did so.

411 Arrows were of an unidentified wood.[113] For the sinew-backed bow they were about two feet, six inches in length. Three split feathers were fastened on with wet sinew; these were slightly spiraled to make the flight straight.

The same type of bow and arrow was used for fighting as for hunting, said J.R. "You can't shoot very far with an arrow; it doesn't go straight. You have to shoot high, let it come down on the target. They can shoot farther but can't kill anything if it is very far off."

[324] The recorder saw four arrowheads at the Wyatt's place. These were called flint, but Thrall thinks they were of obsidian.

Four Chukchansi arrows in the Peabody Museum (specs. 76475) are of cane with inserted foreshafts. Their dimensions are: (1) shaft, 26-1/2 in. plus 5-in. foreshaft; (2) shaft, 29-1/2 in. plus 7-in. foreshaft; (3) shaft, 30 in. plus 7-in. foreshaft; (4) shaft, 30-1/2 in. plus 7-in. foreshaft. Sinew wrappings on forward ends where foreshafts are inserted measured: (1) 1-1/4 in., (2) 1-1/4 in., (3) 1-1/2 in., (4) 1-1/2 in. Three vanes of feathers, not spiraled, on each arrow are trimmed straight off at the butt ends. They ride free from the arrowshaft except for the binding at each end; their free lengths are: (1) 2-1/2 in., (2) 2-1/2 in., (3) 3 in., (4) 3 in. All the shafts are 3/8 in. in diameter.

MISCELLANEOUS DATA

● 501 Boats and weirs.--There were no boats or rafts for crossing rivers. Only in play would boys sometimes get logs, roll them in the water, and ride downstream on them.

227 In Chukchansi territory Powers saw fish weirs with inserted traps into which fish were driven from upstream by means of a brush sweep similar to that of the Wobonuch (fig. 3, b); see below. They also speared fish from a booth over the water like that described by Mayfield for the Choinimni.[114]

436 Money.--Several kinds of beads were shown
321 Miss Thrall by N.W. and C.D. who said they were "grave beads" and named them as follows. The descriptions are Miss Thrall's.

Supna: cylindrical white bead, 1/4-in. long, same diameter, small hole through center. Said to be cut from a larger bead about an inch long. One bead (long or short?) was worth a

[824] [113] From a bush which grows beside creeks, is something like willow, but has a nearly round serrated leaf. The wood is straight and tough. It is not common, just a few bushes grow near J.R.'s place. It grows about 8 feet tall "like an elderberry."

[114] Powers, Tribes of California, 376.

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

 131 101 103 [423]

missions, were northwest of the Wo'lasi, at Visalia and Goshen. Among their settlements was Waitatshuiul, some 7 miles north of Tulare City. Here for the first time we hear of fixed tribal boundaries. The Telamni, Wo'lasi, and Choinok did not pass over Cross Creek, the northernmost slough fed from the Kaweah, without encountering the hostility of the Nutunutu.

The valley tribes on Kings River appear to have been at least as large as those on the Kaweah, but they have died out almost as completely. At Centerville, also known as King River, at Sanger, and toward Reedley, were the Wechihit, Wechabet, or Wetehit (plural Wichehati). At Musahau, in the low bottoms, between the middle and east channels opposite Sanger, one or two survive near an ancient village site. Wewayo, on Wahtoke Creek, seems to have been a no-man's-land so far as tribal ownership went, but was at any rate visited by the Wechihit. A Wahtoke "tribe," formerly mentioned in this vicinity, was given that designation, which means "pine nut," by the Americans from the name of the chief of the band.

The Nutunutu or Nutuntu (plural Nutantisha) were south of lower Kings River, in a country formerly a mass of sloughs and swamps. Armona, Hanford, and Kingston were their territory; a little south of the latter was their village Chiau. Hibek'ia, where they also lived, can not be exactly located. Their name is puzzling. It probably goes back to the root *not*, upstream (compare the Nuta'a, or uplanders, the mountain Mono or hill Yokuts in general); yet the Nutunutu were certainly a downstream people, if there were any, to all their neighbors except possibly the Tachi.

The Wimilchi (plural Wimelachi) were separated by Kings River from the Nutunutu—and apparently without friendship—much as these kept Cross Creek as a barrier against the Telamni. The Wimilchi in turn observed Fish Slough, connecting Kings River and Tulare Lake, as a boundary against the Tachi. They had Lillis and Laton, and Cold and Murphy Sloughs; and in general seem to have occupied the whole of the Laguna de Tache land grant, though this was named after their better known western neighbors. Ugona was a Wimilchi town.

Tulare Lake and its shores are stated by all the Yokuts to have belonged to three tribes and three only, all of them large and warlike, though not always friendly to one another. These were, in order from south to north, the Wowol, Chunut, and Tachi.

The Wowol, Wowod, Wowal, or Wo'wal (plural Wowowoli, Wowowadi, Wowowali, or Wu'wo'wali) are the Bubol, Hubol, and perhaps Tuohuala of the Spaniards. They are not to be confounded with the Wo'lasi (plural Wowulasi) of Kaweah River. They are said, in a characteristically picturesque but probably unreliable native explanation, to have derived their name from standing ("*woicul*") in rows and lousing each other. Of more intrinsic interest is the fact that they lived on an island off the east shore of the lake, from which they had to cross on their tule rafts to the timbered or brushy stream outlets on the mainland to obtain firewood. This island is said to have been due west of the present Delano, which identifies it with Atwells Island, where old maps show an Indian rancheria on the lake shore. This settlement was called Sukuwutnu, Shukwatnau, or Shugudnu; the name Dulau has also been given it. [501]

The settlement or settlements Miketsiu and Chuntau of the Chunut (plural Chunotachi or Chunotati) can be less exactly located, but the tribal range was the Tulare Lake shore in the Kaweah Delta region. Spanish sources refer to them as Sumtache and Tunctache. These people seem to have penetrated freely up the sloughs. Cross Creek was their northern boundary, as of

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

411 The sling was used only by boys, but the hill tribes report the Mono to have employed it in war. In the high Sierra it might often be more effective than an arrow.

BOATS.

501 Boats of bundled tule must have been in use among nearly all the valley tribes. On the tumbling streams in the hills these heavy rafts would have been utterly unmanageable. The northernmost Yokuts, below the Miwok of the hills, must have employed these craft constantly in their broad, sluggish streams and multitudinous still sloughs. They remained longest in service on Tulare Lake. Reconstructed models reveal only a cigar-shaped aggregation of bundles of rush, but the best specimens of old days may have approximated real boats in having raised edges. It can scarcely be presumed that the tule stalks could be bundled or beaten together so tight as to exclude the water; rather their lightness raised the whole mass so high that even the bottom of the hollow was above the water line, the gunwales serving only the convenience of preventing wave wash from entering and load or killed game from slipping overboard. Some of these lake boats carried three or four men in comfort, and could bear a small fire on an earth hearth. In maneuvering among the [223] tules the entire vessel and occupants were often covered over with tules, forming a movable blind for the pursuit of waterfowl.

TEXTILES.

285 Yokuts baskets are distinguished by one special type, a coiled jar-
531 like vessel with flat shoulder and constricted though sometimes re-flaring neck. The pattern is one or more bands in red and black, either diamonds or hexagons or alternate trapezoids. The shoulder [237] was often ornamented with a horizontally projecting fringe of quail crests (Pl. 50), for which red worsted is a modern substitute. These "Tulare bottlenecks," as they have come to be known in the curiosity 285 and antique trade, as well as the quail plume decoration, are not found among the Miwok on one side of the Yokuts nor among the 531 true southern Californians on the other. The two-color pattern is 171 also rare if not lacking among the tribes to the north and south, except among the Chumash. The western Mono, Tübatulabal, Koso, Kawaiisu, and Kitanemuk worked according to Yokuts type, but as they form a fringe of Shoshoneans they have probably derived the art from their lowland neighbors. Kawaiisu technique is, however, 285 as fine as Yokuts. The Chumash also did beautiful work, but the 171 shapes which they gave to their incurved baskets are perhaps less specialized. At least they lack the sharp shoulder and distinct neck which the Yokuts fancied; but their baskets are very small-mouthed.

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

tule, both coiled and twined; but as it made no decorative endeavor it has passed away with the disintegration of the culture of these tribes almost without preservation. (Pl. 50.)

The Yaudanchi affirm that they knew the pitched water bottle of the desert and southern California; but no specimens have survived.

Large baskets were used by the men to ferry women and children across rivers, as by the Yuki. The Mohave employed pots for the same purpose.

Basket patterns had more or less aptly descriptive names, but these were ordinarily without symbolic or religious reference. Some of the names were adjectival, like "zigzag" and "crooked"; others denoted parts of animals, whole small animals, or familiar objects. The significance might be in the pattern as a whole or in the design element. (Fig. 47.) The number of names was not over a few dozen.

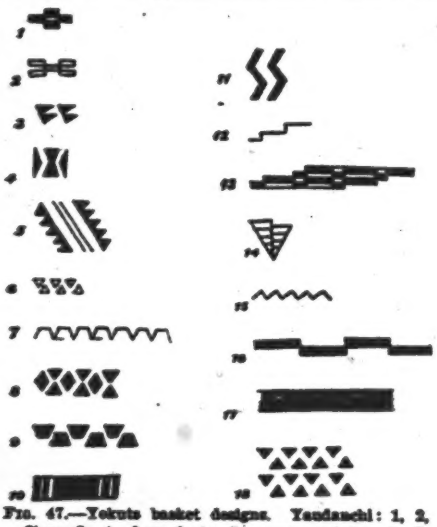

FIG. 47.—Yokuts basket designs. Yaudanchi: 1, 2, files; 3, 4, deer foot; 5, arrow points; 6, 7, crooked; 8, 9, rattlesnake markings; 10, king snake markings; 11, water snake; 12, chok, wood-gathering crook; 13, tied in the middle. Chukchansi: 14, arrow point; 15, crooked; 16, millipede; 17, king snake markings; 18, rattlesnake markings.

The pattern designations of the Yokuts, like most of the patterns, are generally confined to themselves or their immediate neighbors; but their range, character, and limitation of meaning are typical for all the California Indians, whatever their varieties of techniques, materials, and forms of basketry. Where the matter has been most fully inquired into, as among the Pomo, it is found that design names are often combined, or modified by standardized epithets, which allow of the accurate description of even a complex pattern. It is not unlikely that the Yokuts may prove to have followed a similar system.

The carrying net, *chutia*, into which either a conical basket or a less shapely load could be set, reappears with the Yokuts. It seems to have been of southern California type, light and with detachable supporting band or rope. Pack straps of braided string were also slung around the load and forehead.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

the valley lakes. They were also used as a covering for the lake houses.

The lake houses are probably the most interesting part of the lake culture. They resembled greatly a long, wedge shaped tent. Poles having a crotch at the top were set in the ground in a more or less straight line at intervals of about eight or ten feet. In these crotches were laid other straight poles which formed a ridge against which other light poles were leaned. Against this supporting frame-work were laid the tule mats, the fiber of the tules standing upright.

We know from many accounts, some of them given by persons yet living, that these lake houses often reached a length of three or four hundred feet and housed a dozen or more families. The openings at the ends afforded entrance to the end apartments, the intermediate apartments having entrances at the side somewhat similar to the flap of a tent.

Transportation upon the water was by means of bundles of tules tied together in the form of rafts. From these, hunting and fishing took place. Upon a mud hearth in the forward end of these rafts, a fire was kindled and game was cooked. In this way, we are assured, parties of three or four Indians would be upon the lake for a week or ten days at a time.

To understand the reason for this difference between the method of living and the construction of houses of the lake tribes and the river tribes, we must consider for a moment the nature of the lakes upon which they lived. The land surrounding these lakes, particularly Tulare Lake, was almost level. The rise or fall of one foot in the level of the water in a lake would move the shore line forward or backward a distance often as great as four miles. When the shore line moved, the Indian village moved.

Other and more frequent disturbances were the violent winds which from time to time swept across the lakes. Three days of heavy northwest wind could drive the waters toward the south and move both shore lines south a distance of several miles. Those Indians living on the south shore of the lake would be awakened in the night by the wind or, if they were not alert, by the water, which would flood their encampment. All members of the tribe would rush about, bundling up the temporary houses and piling them upon tule rafts. Gathering up baskets of acorns and dried fish and all manner of camp equipment, they would float to higher ground. Within a few days

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

and painted white stripes across it, exactly opposite to the present practice.

Only the principal article of women's clothing remains to be described. This was a short skirt affair (*chong-ish'-un*), made in the form of two small aprons, a small one behind and a smaller one in front. The skirt was made of various materials, deer skin, tules, hemp, rabbit skin, mud-hen skin, grass and bark being reported from different portions of the San Joaquin. It reached almost to the knees. Some of these skirts were weighted by small balls of asphaltum attached to the lower edge.

While present day Indians are quite careful about conforming to the white woman's standard of dress, they appreciate quite fully that the present tendency is decidedly toward the old Indian custom. Several years ago I took an Indian woman to several of the valley schools to give demonstrations in basket making. We arrived at one school during a period when both boys' and girls' physical education classes were in session. The boys were on their own courts playing basketball and wearing only trunks. The girls were on another court playing the same game, wearing middies and bloomers, but no stockings. During the demonstration, the Indian woman sat on the floor of the gymnasium where the program was being held. The front row of spectators was composed entirely of girls, none of whom wore stockings.

After the performance, and when about thirty miles of the return trip had been made, the Indian woman said, "Ugh!" At this I listened closely, because such an exclamation always preceded a heated statement. Following a long pause came again, "Ugh! White people don't wear any more clothes than old-timer Indians. All style. They tell Indians you nasty, you dirty, you don't wear clothes. So Indians *wear* clothes. Indians all die. Now *white people* don't wear clothes. Maybe Indians nasty. White people nasty, too."

YOKUTS SUMMER VACATIONS

The most unique of all boats, or other structures for that matter, built by Yokuts tribes and probably by other tribes on the Pacific Coast, were the great tule rafts built on Kings River and probably on other rivers in times past for summer migration to the lakes in the San Joaquin Valley. By residents of the San Joaquin who must spend the hot summer months at home,

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

this annual pilgrimage to the lake shores will be appreciated. We learn from pioneer white settlers that when it was possible they, too, used to spend a portion of the summer at the valley lakes, Summit, Tulare, Goose, Buena Vista, and Kern.

One of the great experiences of the eighties was to be a member of an excursion about Tulare lake on the steamboat owned by Judge J. J. Atwell of Visalia. There would surely have been a marked contrast between the Atwell boat and the great tule rafts of the Yokuts, had they met upon the lake. At the sight of the smoke-belching Atwell boat the Yokuts occupants of a tule raft would probably have swum across Tulare Lake and hidden in the Coast Range Mountains.

The Yokuts raft is best described by T. J. Mayfield, whose account in "Uncle Jeff's Story" is repeated here for the benefit of those who have not read it.

"A great, long tule raft was built. The Indians used to build small tule rafts that would carry one or two persons for use on Kings river below the rancheria opposite Sycamore creek, but this raft for the lake trip was at least fifty feet long. It was made up of long bundles of tules, pointed at each end, and bound together with willow wythes.

"The bundles were made separately and then bound, or lashed together, making a sort of keeled boat with a depression along the center of the deck. The tules were lashed together in such a way that the raft, or boat, was pointed at the ends and resembled a great cigar, except that the pointed ends were turned up so that they were two or three feet above the deck.

"Along the center of this boat was piled their dunnage. This dunnage consisted of supplies and camp equipment, and included mortars and pestles, baskets of acorns, acorn bread, seeds, dried meat, skins for bedding and many other things. On the sides of the boat sat eight or ten Indians, generally one or two families.

"For us children this trip was an occasion of great excitement. We were all eyes and ears and could scarcely contain ourselves.

"The trip was made in the late spring when the flood from the melting snows in the mountains provided enough water in the river to float the raft over the sandbars.

"The whole rancheria did not make the trip. As I recollect, there were three rafts built the first year. They were built several miles below Sycamore creek, just how far I cannot say.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

501 484 We were almost a day carrying dunnage from Sycamore down to the place where the rafts were built. It could have been ten miles below the rancheria. I do remember that the river was wide there, and that a great quantity of tules grew in a slough leading out from the river. It was in this slough that the raft had been built.

"When we were all aboard, the boats were poled out into the stream and allowed to drift with the current. Three or four of the men stood at the sides of the raft and kept it away from snags and in the main current. In this way we floated along at about two or three miles an hour.

"At night the raft was moored to the bank in a quiet place and we camped on the shore. It was really one of the greatest experiences I have ever had, and certainly the greatest I had while living with the Indians. I believe that they, too, enjoyed these trips more than any of their other experiences. We traveled in style and in comfort. The river was lined with trees and vines and it was one beautiful scene after another.

"In after years I used to cross Kings river many times on the bridge south of Kingsburg and the scene there always reminded me of our trips.

"Of the amount of time used in making the trip to the lake shore I have no accurate recollection. We traveled very slowly and hunted a great deal along the way. Sometimes the hunters did not board the boat at all during the day but met us with game when we had made camp in the evening. I suppose that it must have taken us at least ten days to go from Sycamore creek to Tulare Lake."

SMOKE SIGNALS AND SIGN LANGUAGE

175 202 In the diary kept by J. C. Frémont while he was traveling through the San Joaquin Valley he wrote, under date of April 6, 1844:

"After having traveled 15 miles along the river, we made an early halt, under the shade of sycamore trees. Here we found the San Joaquin coming down from the Sierra with a westerly course, and checking our way, as all its tributaries had previously done.

"We had expected to raft the river; but found a good ford, [136] [probably Gravely Ford, below present Herndon] and encamped on the opposite bank, where droves of wild horses were raising clouds of dust on the prairie.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

"Sometimes the hunter would work an hour to get just ten feet closer to the deer.

"After men began to hunt with guns and could kill a deer at long range, stalking had to be discontinued, as several Indians were mistaken for deer and were shot. Such hunting was always dangerous, even when there were no guns in the country.

"An old Monache Indian once told me of an experience he had had, which I think is interesting. He had stalked a deer for several hours and had finally approached close enough so that he was preparing to shoot.

"Just as he was about to draw the bow he saw something move. He glanced to his right and there on a big rock, as he said, 'There's one mountain lion, he's going to jump right on me. Fool 'em deer too good—fool 'em mountain lion.

" 'Deer go one way, horns go one way, bow and arrows go one way, Injun go one way. Injun no more fool 'em deer!' "

TULE FISHING RAFTS

Pioneers who were on Tulare Lake in the early days say that loose tules used to float on the surface of the water and were drifted by the wind along the lee shore of the lake into thick, floating mats. These mats were sometimes three feet or more in thickness, thirty to fifty feet across, and from fifty to more than one hundred yards in length.

When hogs were placed upon the lake shores to fatten, the tule mats caused a great deal of trouble. They were buoyant enough to support several hogs. Sows with young pigs liked to nest on these mats. During the night it was not unusual for the wind to change direction and drift the mats some distance from shore. Then it was necessary to wade, or row a boat into the lake and take the sow and pigs from the mat.

After the mats had accumulated windblown dust and sand and trash they became known as floating islands. At time of low water they would rest upon the ground, but at time of high water they would separate from the bottom of the lake and float away. It is believed that it was from these floating tule mats and tule islands that the Indians first learned to make fishing rafts, and also the rafts which were used on the rivers. The fishing raft varied in length from ten feet to probably twenty, and in width from six feet to eight feet. They were probably from two to three feet, or more, in thickness and were lashed

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

501 together with twisted hemp or tule rope, or with willow withes. They were pointed at the ends, which were higher than the middle.

In the center of the raft was left a fish spearing hole about [354] a foot in diameter. In front of this hole was placed a thick layer of mud and upon it was kindled a fire. Here game and fish were cooked as needed.

We are told that from two to four Indians would board one of these rafts and go onto the lakes hunting and fishing, to be away from shore for as much as a week or two. During this time they slept upon the raft, or upon the tule islands in the lakes, and fished and hunted and cooked the meat and fish at the fire place on the raft.

501 The Indians learned to make their tule rafts a very ef-
224 fective aid to their hunting and fishing. They threw loose tules over the raft and themselves as a blind, and poled the raft
[223] about the lake, thrusting the pole through the hole in the middle. In this way they were enabled to approach within a few feet of ducks and geese and other water fowl. At places where antelope and elk watered at the lake, or in the streams where they entered the lake, the Indians were also able to approach those animals quite closely and to shoot them with bow and arrow.

501 It is probable that the hole in the middle of the raft was
226 first made for use in spearing fish. We are told that fish used to collect in great numbers under the natural tule mats. The mats were drifted by the wind and the Indians used to walk about over them and spear fish through holes which they cut in the mats. Under the mat there was no reflection from the sun and it was easy to see the fish as they passed underneath. It was also impossible for the fish to see the fishermen.

226 The lake trout, which were greatly prized as food by the
136 Indians, attained a great size. Mr. Fred Wells of Tulare, now past 96 years of age, who fished for the market on the shores of Tulare Lake, tells us that as late as 1880 he caught lake trout weighing more than twenty pounds and more than three feet in length.

Pioneers who came in the early '50's, when the stock of fish had not been depleted, tell us that the fish at that time traveled in great schools which in places almost entirely displaced the water. White fishermen of the 1870's and '80's caught in one haul of a horse-drawn seine as many as eight tons of fish. One of the fishermen who engaged in this work was

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

have gone to see Mr. Crossmore, who had the right to that place. But we never knew it then, so we left.

The three men and my mother had worked about a week making a tule boat to fish from. We children had helped by carrying tules. It was a real good boat. They had fished from it a lot. The boat was about twenty-five feet long and eight feet wide. It was made of tules like the old-time Indians used to make them. They made it on the ground at the edge of the water. We called it *Tutoi* (too'-toi).

The tules were just tied into small bundles as long as the boat and about six inches through at the middle. The ends were pointed. A lot of these tule bundles were tied together. They made a big boat about three feet high. I think it took about twenty small bundles.

An extra bundle was tied along the top on each side so things would not lose off of the boat. The ends of the tule boat were higher than the middle.

In the middle of the boat a hole was made to spear fish through. It was a small hole about a foot across. We called it *kot-la'-um*. At the front end of the boat was a hole where they put the fish and ducks they caught out on the lake. It was about three feet square and a half foot deep. The men used to bring this place in full of fish and ducks. This hole was lined with tules woven together like a basket. We called it *traw-trawk'-oi*.

At the back end of the boat was another hole filled with mud. They built a fire on this mud and cooked fish and ducks while they were out on the lake. We called the fireplace *tri-ahn'-cut*.

Sometimes they stayed out on the lake fishing for three or four days. When they stayed out a long time on the raft they used to cut the fish open and smoke them over the fire and lay them on the raft to dry. When they came in the fish were almost dried. They used to cut the meat off the ducks and dry it the same way. They used long poles to move the raft around. We called these poles *iyahish* (i-yah'-ish).

When they came in with the boat we would all help to pull it up on the bank to dry out. When it would dry out it was very light. This boat carried all of us very easily. I think it would have taken that many more people.

Finally my stepfather changed his mind. He decided to go across the lake on the boat to *Chaw-lo'-win* on Atwell's Island.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

159
166 Some *Wowol* Indians at Armona told us that some Wowol were
484 living again on Atwell's Island. So we were going to them
361 across the lake on our boat.

If we went around with the team we had to leave our boat
159 and take the Tachi Indian home. So my step-father's brother
166 took the Tachi home and then took the team and wagon around
484 to the mouth of Deer Creek, where we were to meet him about a week later.

I remember that we got ready to go and then my step-father waited two or three days for the north wind to blow. He wanted to go straight across the lake and our poles were too short to push the boat across the deep water. My step-father's brother took most of our camp things in the wagon. We had a light load on the boat, only a few blankets and some lunch. We could catch fish and ducks along the way and cook them on the boat. When the ducks saw some tules like a boat out on the lake they always flew down and landed on the water beside it. They thought that where there were tules the water was not deep and they could dive to the bottom and feed. While they
[223] were diving it was easy to hide under the tules and shoot them with bow and arrows.

One afternoon we could see a dust cloud in the north and west, so we pushed the tule boat into the water and put our things on it. My stepfather and mother pushed the boat out into the lake with their poles and we all four started.

159 The boat was covered high with dry tules. It did not look
166 like a boat at all. The wind blew against the tules and carried
484 us right in the direction we wanted to go. The tules were like
501 the sails you white people used on the lake afterward, but we did not put up any poles to hold them. They were just piled up high on the front end of the boat so that end would go ahead.

I think we must have left Heuumne about two o'clock in the afternoon. The boat went fast and took us by the east side of the lake, close to the tules. We could reach the bottom with our poles all of the time. By dark the wind was blowing the hardest we had ever seen it on the lake. The waves were higher than the sides of the boat and we were all afraid. I remember that the front end of the boat kept going under the water. My step-father put all of us on the back end of the boat but that did not stop it. We moved a lot of the tules on the back end. But then the boat turned around in the water and almost tipped over when it was crossways.

4: Gayton E-5 (1925-1930)1946
NS29 Yokuts NS29

221 796 in which to tell the prehistory of the Yokuts world.[15] Six public ceremonies dependent upon or motivated by environmental changes had engaged the community's attention, interest, and support during the year: Datura Drinking, Flower Festival,[16] Rattlesnake Ritual, Salmon Rite, Annual Mourning Ceremony, and Bear Dance. There were no other important community festivities; that is, all whole-community or whole-tribal ceremonies were determined by the seasonal calendar. While other events of interest occutred and were witnessed as spectacles by those who cared to be there, those of greatest public importance all had basic environmental associations.

439 484 [501] Trade relations of material importance to Yokuts and Western Mono were regulated by environmental conditions. Thus, during the spring when high water filled the sloughs connecting lower Kings River and the north end of Tulare Lake, large parties of Yokuts, e. g., Choinimni, traveled by balsa from the foothills to the lake area to fish, trade, and doubtless intermarry.[17] Cultural affinity between Northern Foothill Yokuts and Lake Yokuts probably in part is due to this large scale social intercourse made possible at the season of high water.

Trade relations between Eastern Mono (Owens Valley Paiute), east of the Sierra Nevada, and their linguistic relatives and neighbors of the Yokuts, the Western Mono, were limited to a few summer weeks when known mountain passes were open to foot travel. The trans-Sierra visitors, not welcome in Yokuts villages, rarely ventured alone beyond the Western Mono groups. However, occasionally a woman coming over with a trading party remained there for the winter: once caught on the west side of the mountains she had to remain till the following season. Sometimes she had a child with her, bore a Yokuts child, or was pregnant by the following summer.[18] The diffusion of the triangular winnowing tray and hooded cradle of Eastern Mono type amongst Yokuts women may have been abetted by this circumstance as much as by impersonal trade with the neighboring Western Mono.

In the southwestern section of the San Joaquin valley trade with the coastal people, e. g., Chumash, may have been temporarily halted by severe weather in the Tejon country (the intervening mountainous region), but not sufficiently to enforce long residence on incoming tradesmen.

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15 The adventures of the pre-human animals, not, be it noted, the history of the tribal unit, of humans, or of distinguished individuals, or of "gods."

16 Flower Festival is my label for convenience; public interest and reaction to the floral season was general and was patterned, but not welded into a named ceremonial form.

17 A unique account of such a trip is given in F. F. Latta, *Uncle Jeff's Story* (Tulare, California, 1929), pp. 29-31.

18 Always they eventually returned home to Owens Valley, I was told; none appear in Yokuts genealogies.

7:Powers J-5 (1871-1876) 1877 NS29 Yokuts NS29

436 instance, goods which cost them at the store $5 they sell among themselves for $3, or thereabout. This is done by the old Indians, who consider an Indian dollar better than an American.

252 [173] They say that, in remote times, they were accustomed to rub their acorns to flour on a stone slightly hollowed, like the Mexican *metate*, which was a suggestion of the mouse; but nowadays they pound them in holes on top of huge bowlders, which was a suggestion of the wiser coyote. On a [172] bowlder in Coarse Gold Gulch, I counted eighty-six of these acorn-holes, which shows that they must have been used many centuries.

283 224 For snaring quail, rabbits, and other small game, they employ cords made of a kind of "wild flax" found in the Sierra. I presume this "wild flax" is milkweed (*Asclepias*).

272 Manzanita cider is made of a much better quality than the wretched stuff seen among the Wintūn. After reducing the berries to flour by pounding, they carefully remove all the seeds and skins, then soak the flour in water for a considerable length of time. A squaw then heaps it up in a little mound, with a crater in the center, into which she pours a minute stream of water, allowing it to percolate through. In this way she gets about a gallon an hour of a really delicious beverage, clear, cool, clean, and richer than most California apple cider. The Indians consume it all before it has time to ferment, so that they do not get intoxicated on it.

226 In the mountain streams which empty into Tulare Lake they catch lake trout, chubs, and suckers. Sometimes they construct a weir across the river with a narrow chute and a trap set in it; then go above and stretch a line of brushwood from one bank to the other, which they drag down stream, driving the fish into the trap. Another way is to erect a brushwood booth over the water, so thickly covered as to be perfectly dark inside; then an Indian lies flat on his belly, peering down though a hole, and when a fish passes under him he spears it. The spear is pointed with bone, and is two-pronged. Still another method is employed on Tule River and King's [481 River. An Indian takes a funnel-shaped trap in his teeth and hands, buoys 501] himself on a little log, and then floats silently down the rapids, holding the net open to receive the fish that may be shooting up. On Tulare Lake they construct very rude, frail punts or mere troughs of tule, about ten feet

10: Beals & Hester E-4, 5 (no date) 1958
NS29 Yokuts NS29

their neighbors raised their sleeping places on a low frame of willow poles.[10]

The settlements to the west apparently suffered from lack of water and during the summer and fall dry season residents in those villages commonly moved to the vicinity of the lake. Gayton says: "On the west side was a comparatively barren area, almost treeless and waterless, practically uninhabited, used little save for rabbit drives..."[11] In contrast, the residents of permanent villages on the lake frequently left during the summer to gather seeds and to hunt. Apparently they usually went eastward, if they traveled any distance, and in part collected on lands used by some of their eastern neighbors.

The economy of the Tachi was dominated by the resources of the lake and its tributary sloughs. The tule provided essential materials for house construction and for the making of balsas which were essential for the exploitation of many of the lake resources and were used extensively in transportation as far away as the east side of the San Joaquin Valley. Tule roots and seeds provided a major part of the vegetable food, and the *Tular* harbored small animals and the tule elk. The major subsidiary vegetable foods apparently were the bulbs of the brodiaea, easily obtainable in quantity in sandy spots, and grass seeds. In part, the latter were obtained from marked plots owned by particular women and inherited by their daughters, a sister, or other female sociological relative. Acorns are rarely mentioned and when obtained were apparently either secured by visits to the territory of other groups or were obtained in trade. The Choinimni to the east are especially mentioned as floating down the Kings Rivers on balsas to exploit the lake resources and to bring acorns and other materials in trade.

The river mussel (*Anodonta nuttaliana* Lea) probably was the most important source of animal protein. Other less abundant mollusks were utilized and fish were fairly important in the diet. The terrapin (*Clemmys marmorato*) and waterfowl were important resources.

In contrast land mammals apparently were not abundant. The largest, the tule elk, was snared or speared in the tule swamps but apparently seldom was attacked on dry land. During most of the year, the area offered little food for grazing animals such as the antelope. Even rabbits seem not to have been abundant, for the Tachi apparently

[10] GAYTON, 1948, p. 13.
[11] GAYTON, 1948, p. 6.

11: Gayton E-4 (no date) 1936 NS29 Yokuts NS29

797

Immediately the troop knew of my resolution they showed repugnance, and advised the sergeant to dissuade me from going alone, to obviate any attempt 648 [at crime] from the barbarians seeing the opportunity. But having burned my hand with some powder in their sight [the natives†], I could not go on to the rancheria, and sent the Indian interpreter, Antonio, with several others to go and bring me an idea of the situation. With this I saw them off; they left saddened by my accident, but the soldiers remained satisfied, so I was told.

At 11 P.M. the interpreter returned with his companions and the captains Cullas and Chilaxas to guide us to the Notonto rancheria. The former told me that part of the Tache had fled within the waters, and were living on a huge balsa of tule without fire [copy of Nov. 19: nor warm food]. That there [501] was much mire in the swamp as far as the outlet of the lake, where they had some little balsas, and in order to reach it they had already prepared for me a very fine large one.

Wednesday, 3.—An envoy from Tontache arrived at 5 A.M. to tell me that Lieutenant Don Gabriel Moraga had returned to Buenavista Lake and had seized the Indians in a cañon, among them 9 Christians; the others had fled. He who brought the news had left on the 30th and walked day and night to give it. From the north news was just received of fighting with the troop from San Francisco. Many natives had been killed, but they had killed a soldier and wounded several.† I sent this native back to tell his companions that the killing of the soldiers and the wounding of the others was false.

At 6 A.M. I left for the Rancheria of Notonto 7 leagues to the north [on the] shore of San Gabriel River [copy of Nov. 19: Kings River], so I was told. I took to the east across a plain of miry and saline land as far as Kings River where their rancheria is situated.

At a distance of 2 leagues before reaching it, there came out on the road [361 three Notontos Indians, one of them with three cakes of meal [*tortas de* 262 *pan de arroz*] with which they regaled the guides and other Indians. At a distance of 700 yards [*varas*] the village could already be seen. And there was presented to me an Indian of the same Notontos who had already known the troop, who was called Manuel Pinto. With considerable assurance he told me the names of the captains found together, which was what I wanted. I answered that the reunion would be celebrated, and that I would like to see them. He answered that he would advise them, and that I should wait. With scorn I sent him off, saying that I would arrive where they all were before he did. Charging all [the troop] with great vigilance, I presented myself before the natives whom I found lined up and without arms (any Indians who presented themselves with bows would be treated like enemies).

Accompanied by four soldiers I went into their midst and through the [622 interpreter ordered the captains brought together. There were the following: Taija [*tiya*†] an old captain, and Chata his nephew, new captain of the No-

† This was apparently the expedition under Sergeant Jose Sanchez; cf. W. Egbert Schenck, Historic Aboriginal Groups of the California Delta Region, UC-PAAE 23:129, 1926.